branch, and then the branch withers. The ^ap which caused the living Self to remain, goes and the living Self goes away with it. The same applies to the whole tree. The tree dies when the Ihiig Self leaves it, but the living Self does not die ; it only leaves an abode which it had before occupied. Some other illustrations to show that the living Self remains are added by the Commentator : First, with regard to the living Self being the same when it awakes from deep sleep *(sushupii),* he remarks that we remember quite well that we have left something unfinished before we fell asleep. And then with regard to the living Self being the same when it awakes from death to a new life, he shows that creatures as soon as they are born take the breast and exhibit terror, which can only be explained, as he supposes, by their possessing a re-collection of a former state of existence.

Twelfth Section.

The next question which Swetaketu is supposed to have asked his father is : How can this Universe which has the form and name of earth, etc, be produced from the Sat which is subtle and has neither form nor name ?

(1) Fetch me from thence a fruit of the Nyagrodha

tree. " Here i? one. Sir." " Break it." " It is broken, Sir "
What do you see there ? " " These seeds almost infinitesimal/'
"Break one of them ". ^It is broken, Sir/' " What do you
see there?" "Not anything, Sir"

" (2) The father said: " My son, that subtle essence
which you do not perceive there, of that very essence this,
great Nyagrodha tree exists.

s< (3) Believe it, my son. That which is the subtle
essence, in it all that exists has its self. It is the True. It is
the Self, and Thou, 0 Swetaketu, art it ". ct Please, sir, inform
me still more " said the son. et Be it ~ so, my child," the
father replied.